

M2067  
Saturday, October 23, 1971  
Barn & Westtown  
Lunch, Coffee & Group IV  
and  
Sunday, October 24, 1971  
Barn  
Lunch

Saturday Lunch

Mr. Nyland: Now I got the sign that I can talk. This morning it occurred to me that perhaps I shouldn't talk at all; and then getting involved in a few conversations I decided I ought to say something, and still it won't be very much. I would like to say, in the first place, we are now three-quarter through with October. I think you will be very happy when the end of October comes; so that we don't have to remind each other of the concentrated efforts we want to make, and of course then when October is finished we cannot use that kind of a motivation anymore, so for November we'll have to find something else.

You have to be reminded all the time. Because you are asleep and you know it, and as long as you don't mind being disturbed there is a chance of progress. If you resent it you really are against yourself, and you must be very careful that you don't become too negative about certain ways certain people behave. You can listen, you can take it, you can let it penetrate within yourself as far as you like, but you must not be disturbed by it; because in the state of disturbance your emotional energy goes in the wrong direction and it's not available for you, it is just a waste. It is nice to be able to philosophize a little bit about "Here is a great deal of energy, could I only use it ... if I could use it, how wonderful it would be," I would almost say 'forget about' such thoughts for a long time. Only make a statement to yourself that energy is there and it is lost and it's really too bad; use the times that you have much more freedom in the usage of your energy and then Work, after that you may be able to counteract any kind of an emotional state, high or low.

So for this last week, I would like to be extremely simple. No complications, if you can help it, for yourself; no particular desire, if you can help that, to fly off the handle, get angry, lose energy in a variety of ways. Simplicity means that you Work as low to the ground as you can; but Work if you can, and not to be diverted from that kind of an aim.

My birthday comes in the middle of the week—right there, plunk down, Wednesday—it will lead, of course, during these days that are still coming, up to a certain, let's hope a little bit of a climax. Also my birthday, in celebration has to be extremely simple. I don't want fuss. No specialty ... no special kind of things. Just simple. We come together to talk a little, maybe to remind each other. Don't over dress. Dress in an ordinary way—but clean—so that there is something in you that reminds you to do a little different for a purpose for yourself.

But I don't want outside show, I want inner life. Because that's what we want to talk about. I would like you to be as you really are, genuine. I would like you to understand that that is the purpose of even having a meeting or a little bit of a 'celebration,' if you call it that way. For me it is not a celebration; it is something quite different, and I would like you to feel that you are and ... can be at home with your ordinary life in simplicity, with your extraordinary life open. That is why I emphasize genuineness: As you are in reality, and not to put up any kind of show. Just simplicity, all throughout the week.

Why do we have meetings like last night: To become very simple in the expression of the different experiences you have living here at the Barn and being subject to a few rules, and to see your own behavior. And, I think last night was very good. I hear it, of course, secondhand. There is no tape, thank goodness. It's far better there is no tape; because you would be affected when your voice would be recorded and then, knowing that I would listen to it, it would cramp your style. It's very good that you talk. And you did talk—whatever I heard of it—you talked in the right kind of a way; because there were certain things on your mind that you wanted to discuss, even if it leads every once in a while to statements which give rise to some kind of a disagreement it's quite all right, take it in your stride, there is no reason to be upset.

Each person has their own opinion, they have a right to say it. This is the openness that I would like. It does not mean that we organize for such things, or that a meeting like last night should lead to conclusions. Not at all. It is just the opposite. It is a gathering information from different people; so that, then, if we do plan we will plan better knowing what is in the mind of other people, to see if we can conform with what perhaps is right or that we can consider the

different things which we have forgotten, or not paid enough attention to. And it is not a question of agreement. It's a question of having data together to be able to have a sane judgment about what we should do and how we should continue, so that you learn gradually to live without me, and with Work only for yourself.

In the past, in my experience I had to learn how to live without Gurdjieff, and what Work could mean even if he had died and there was no chance to just go over and see him and talk. It is a difficult period—I know that—but it is necessary to realize that if there is really an honest desire to do certain things mutually and to arrive at certain conclusions by mutual work together, that then there is really no organization necessary at all. And, there is very little of an organization. There is a certain planning, a certain consideration of a hundred people when they have to do work on Saturday and Sunday, to see what should they do. And there is no doubt that anyone who wishes to volunteer can volunteer.

Because, organization or not, your wish to volunteer is not affected by it. The wish, really, when you want to do Work is strong enough *within* you that if you want it, you will find a way. That has nothing to do with organization; it has to do with your attitude, what you feel you would want to do for the sake of, let's call it for a little while, 'self-glorification' to start out with and maybe ending up with the ability to give something to someone else, and you volunteer for work that is to be done in order to generate within you a continued wish to Work on yourself. The shift is always from physical work and whatever has to be attended to, to Work on yourself and the utilization of the opportunity, as given for yourself, to take out of it what you can do and you can grow.

I say these meetings are very good because they let off some steam every once in a while, but don't start to misunderstand such meetings. Whatever is said is never binding. It cannot be. Because we grow in accordance with what is being done, and we constantly base the future on what has become the past. Dependent on how you feel and what you wish to do and the way you think, tomorrow will be built on what is being done today. We cannot make plans. We do not know them ... we do not know how different people will develop or change, and we do not know even how to count on them.

But I would like to make one very little suggestion. For instance for tomorrow morning, those who wish to come, they come tomorrow morning, as a special task, before 7:30. It is not too early ... too much to ask that of you as a task. If you actually want to come, you don't have

to wait until daylight saving has changed the hour. Tomorrow you will still have to get up in the dark probably ... but it is so little sense to start a meeting with just about twenty-five per cent of the people who are coming, and dribble in a little later in the day. It is really not very good for yourself, and you must try to understand that more and more: That the harm is done to you, and not to someone else. Those who wish to come, they come for their own sake and you disappoint them, but the disappointment is much more for yourself if you could understand what the others are doing and you don't do it and still you wish to belong.

If you don't feel that in your Conscience, you have to learn how to ... how to inscribe it with indelible letters on your Conscience. When you are by yourself and you want to do that and you exclude, then, all the different interpretations of your own life—the different way you want to rationalize and predict your behavior, the way you feel that you could be and think sometimes that you are. It is put to the test by a simple kind of a thing that I simply suggest now: Be here tomorrow morning on time. Then we can have a meeting, a meeting really which you should be interested in and to see what is to be done and, if you wish, volunteer. Such a structure that you gradually should try to learn to adapt, that is the structure of yourself in adaptation to the structure existing in the little bit of the outside world that is represented by the Barn. The meaning of a variety of things existing here is not as yet entirely clear to you, and I think you have to wish to study such a meaning and take off a little time and come to yourself in that wish to study; and then, by means of that maybe you can grow up.

What it is to become a Man—why a Man should become a Man on Earth—about that I will talk some time, to explain to you the real reason for an involutionary law and what is meant by the crystallization points of the Cosmic Ray. It affects a Man on Earth, in order for him to evolve he has to understand his involvement. When that becomes clear to him, there is no further question to ask. When you understand the reason for the Barn there are no more questions, because you adapt yourself to whatever is for your own sake.

A few things we will change again. Because if we don't change it becomes monotonous and habit is sleep-forming. We will change the office a little bit. I would like to concentrate, at the same time, on copying of music. On the West Coast we have now made some arrangement that we can copy there. I would like the music actually to be distributed. If it is good enough to listen to on Saturday it may be good enough to sell it, and it will give us a little income which we need. So we have organized a little bit more strictly here and Ed and Ross are taking care of that,

also the Sound Workshop. Jean will still be in charge of that kind of a distribution of the music and the tapes. To that we hope to add gradually certain music of Gurdjieff; but I still will go very slow about that, because I don't want to distribute it unless it is really in a good condition and it is suitable to the person who may want it.

There will be more concentration on Movements, more realization who should take Movements and why; and what to do with Thursday, with Saturday, with Sunday; or with a new Group ... or what is there available to bring about a new Group ... what to be done about the playing of such music, what is necessary for us to understand the real meaning of Movements and then to see if ... if we are able to accomplish something with what we are now trying to do, that it really could try to have a name in the name of Gurdjieff.

It's very important to understand that. Because we don't look, as yet, at the different things that have been given to us by Gurdjieff in the right way. It is not that you don't wish to appreciate it. Sometimes it is that you don't have the capacity as yet, and perhaps the patience that is needed to wait until you finally see ... that your eyes are open to see and that the realization of the growth of your 'I'—your *real* 'I'—goes together with the understanding of the reality of your life in your Magnetic Center.

We're still here, we can still talk, we can even celebrate a little birthday. But, you must Work. If you don't Work, if you don't have the wish nothing will happen and nothing will stay. It is now the time to learn the rules for the crystallization of that kind of an effort into an entity of a Group; so that then the Group can help you when you need help, and that each member can understand what goes on in the life—and particularly the inner life—of someone else with whom you happen to be associated.

I think we'll play a little music, Victor. But I like you to ... to drink to Gurdjieff. I've said a few times I do not know what your concept is of Gurdjieff as a man, than only what you do know a little bit about All and Everything and what you have heard of the music of Gurdjieff's life, what picture you have, what it is that you, as it were 'personify' as a man who ... who was instrumental to give us ideas in a certain form for our understanding. Whatever is your gratitude and whatever is your respect and whichever way you honor him and you think about him in the silence of your heart—all of that, as you drink try to remember, for his sake as well as ours.

To Gurdjieff. [Toast]

All right, Victor.

## Group IV, Westtown

Mr. Nyland: So now there is another section, isn't there. The evening is usually made up of two different kinds of things ... I said once before, both 'languages.' You have to learn the language, probably, here and there; you have to learn it with music of course also, but with words you have to learn the language. It is not just grammar and it's not just the correct use of words or the right pronunciation or the exactness of a language. It is still more than that. It is how it is connected with ... with the air—the air with the word and the air inbetween the letters—so when you understand that language, you will understand feeling. And I want to talk about feeling, because feeling is beautiful.

You see, as a result of trying to find out more and more about yourself, something takes place in you: Your attention is directed to different things than ordinary life; and you remain, of course, the center of that what you are doing and you see it every once in a while and because of a little bit of looseness that starts to take place by such attempts at Objectivity, the result, even if you do not know it as a result of an Objective value, is already an increased desire to really find out what you are, and although now you can call that 'ordinary life' and 'unconscious existence,' it is not entirely that. Because you become engaged and you become interested in yourself, you see yourself more and more as a person acting, doing this, saying something, not meaning it; or having a certain reaction taking place in you which is a little different from usual; not just a reflection, but a little bit of that what affects you starts to enter into you in a certain place; not necessarily even your heart, sometimes a little bit in your mind you give the thought a little bit more thought, a little bit more attention, a little bit more time.

You feel certain things, you give it also attention—you see, it does something to you. You have not seen it so much before, your attention is called to it, and it's sometimes is very amazing what one starts to uncover and what it is really that a person is made up of. Not knowing exactly and sometimes being afraid of even having a feeling, this time you become a little bit more interested. Because I call that an 'adventure' of yourself to find out what it is that you are, and your feeling starts to open up and it starts to become a little more free. Not immediately crushed or even connected with your mind, it starts to stand on its own a little. It is as if it wants to get up but cannot walk as yet because it always has been so dependent on the body itself. The body always gave the feeling a walking stick to be used whenever a feeling started, as it were, to

become 'known' to itself and then wanted to say something, but it had to use at that time something else that was ... not foreign—it was quite well known—but it was not its own.

What takes place with Work when one tries and honestly tries to find out what is what with oneself, is that the feeling begins to speak its own language; and not familiar and not really daring, it's hesitant ... but it is looser and because of that kind of freedom it will start to experience certain things in different rates of vibrations, even, and it deepens a little more and you are not as afraid because it seems to be all right. It seems, when you have a deeper feeling, that you don't die immediately. On the contrary, you become more alive and it is something that starts to excite you sometimes when you let it, and also it takes your breath away a little bit; and you don't know how to place it, but it is an enjoyable something that takes place with your feeling.

The feeling becomes much more like a body having a life of its own, and not being as much attached to the expression for which the body is used. It is a result of this kind of Work on oneself that something is set free already in the ordinary world; and that the feeling recognizes the condition in which it now happens to be, and at times being sufficiently adventurous and knowing that the mind cannot get hold of it because the mind doesn't speak that language, the feeling is on its own. It starts to become quite apparent for one, and because of its newness it is quite lovely.

Sometimes it goes quite deep. Sometimes you're afraid of it. Sometimes you don't know, of course, what to think of it. But you don't want to think of it, you want just to feel, you want to just Be. You want to use such energy for you, for yourself. Perhaps it is pure enjoyment. Sometimes you think that the enjoyment you should not have because maybe there is a law against it, or maybe it is not in accordance with certain rules prescribed by wise men that you should not show that much of yourself; but when you're all by yourself and you can then, without any fear show it, it starts to tinkle within you and there is a singing-something within yourself. And you know it is not really an ordinary affair and it's not only your solar plexus, it is something that is deeper and you call it, if you like, an 'emotional' state, and it is beautiful to experience it.

What can you do with it, really. When you are Working you want to use it, you feel that it is like a gift from Above. It makes a person realize that there is something else possible for him. He hopes at such a time, even at times that he could die in such a state so as not to have to return

to the ordinary Earth. He lives, as it were, already 'in a cloud' or he walks as if he is lifted up, and it is just pure because no mind comes in and the body is not needed.

The feeling and the emotions start to have a language and they start to tell you something, you have to listen to it. You must not neglect it. You have to be grateful. You must know it is right, it belongs to your development, it belongs to the expansion of your universe. It's necessary to see that it is right to have such emotions even if, in the beginning you cannot do very much with it and you cannot control it ... and sometimes it just flows over and you become jubilant and you can sing and you can write poetry ... and it is a state in which there is a production possible of oneself in giving either in art or in worship. It is so entirely different from the mind. It is not bound. It is already ethereal. It is already wishing to be more free. It still is attached, but it becomes astral. It is really as if something starts to separate from oneself, and one lives in that for a little while on the second story of oneself. Not everything in your feet; it is as if you are lifted up, as if it is not necessary to be heavy, and it is definitely not necessary to dramatize it or to learn to analyze it and to have your mind come in and spoil it.

That is why it's so difficult to talk about it. One should not really talk about it, one should feel about it. One should simply say, "Yes." But then if the question is asked "What can I do with it for my Work," the answer is: "Don't do anything." Don't use it; it is given to you for your unconscious existence, to be able to make you realize that possibilities exist for you in your growth; and the energy that is being spent for your emotion, let it be spent in an unconscious way and create for you ... because of the possibility of now being spent almost I say without having to do anything with the other centers, gives the emotions a certain qualification, a certain something of a realization of its own existence. That, after all, is what is needed, and do not spoil it by trying to use the energy for Work on yourself.

Why. Because Work on yourself is just the opposite, it is just the other way. In an emotional state everything is connected with you, you are completely identified with yourself. And, you must make it that way, otherwise you start to judge it. You should take it as it is and be happy ... very fortunate it exists, but Work is of a different character. Work is 'opposite,' I say. Work is non-identification. Work is a use of energy which is diametrically opposed in a different direction, 180 degrees different. It can come from a certain point, it goes in a direction towards God. Your emotions go towards yourself, they stay with yourself; they go to your Magnetic Center because that is the aliveness of you, you also realize that a little later, in having



to think a little you can praise the Lord and thank Him for the experience, but you cannot use such energy for Work.

Work energy is of a different character. It is a form, of course, of a force, a force based on a certain mass and a velocity. It is still, when in motion—as we say,  $mv^2$ —it is still dependent on something that I call my own ‘solidity.’ Sometimes the wish is expressed by means of my Being; I call it—in that sense, then, with the wish to Work—the ‘mass’ of myself because *that* is engaged in the attempt of the creation of the little ‘I’ and the velocity— $v^2$ —is my force which comes from my emotional state; but the emotional state is then connected with the wish for a growth towards something that I don’t know at all and I don’t know it by experience, and if I start to try to mix it up with an emotional state I do damage to the possibility of such energy to exist which has to be, as it were ‘adapted’ to the possibility of Heaven.

When my Work indicates that I want to grow up towards something which is not of this Earth, I must have a body which is interested in that and is capable of standing the shock, of turning as it were the ‘direction’ of the energy around and making it go in a different direction: Unknown to me but at the same time *for* me. Because I want to ‘grow up’ I say, I don’t want to be bound, not even by my own emotional states; but that what helps my emotional state, what is the result of such an emotional state is a feeling of being well, of being up in the air, of being lifted up *without* being able to get further than just on my toes. No more. I cannot do more. I can jump up and down, I always will come down. Work is different. Work will give me ... when applied in a correct way and the energy time and time again applied, will give me a feeling of such freedom, as if I am not of this Earth. Work will give me a realization of everything that is of this Earth—that means, everything that belongs to my body—stands still, is not in use. No emotions or feelings, no thoughts, practically not even my body. It is something that creates in me everything that I now call my ‘life’ and measured by my time, that such a time *also* stands still and is not at that time flowing through me. In any event it develops ... it does not register as time but it registers as timelessness.

And that is a tremendous difference in the wish to Work; and the allowance of my emotional state to exist, it can be connected afterwards, it can be connected by an understanding of what *has* taken place. Because if the body is not used by the ... for the expression of a feeling or an emotional state, the body is also free ... but the body is lost because it had a comrade in this emotional state and it became used to be told how to manifest; and when now that source is

drying up a little bit, there is always an intellectual possibility of telling my ... my body what to do but my body is human, it does not like a cold fact of intellect to tell me what to do; and at the same time there is not that relation because it can be broken, and the body feeling alone, not knowing what to do needs some form of sustenance.

And so, my first attempt *after* an emotional state in which the body may have felt that it may have been lonesome, is to give it something. It is for that purpose that one Senses. If at such a time, without using any energy for Work I simply become aware in an ordinary sense, it comes very close, in such a state, to the possibility of really being free in the sense of Impartiality; but it is not necessary to satisfy my body with that kind of higher food, it can be satisfied by just Sensing, from my mind giving it a form in the direction of attention towards my body, then wishing my body to respond in reflecting such energy, to send it back again to my mind and to establish that relationship, and if possible ... and I can Sense correctly and I can Sense in a circle from right arm to right leg, to left, to the left arm, a circle like that being described starts to form a momentum, a motion. And that motion satisfies my body by realizing it is alive and knowing this time that it is kept alive by means of such an effort, this gives the body a certain intellectual ability to realize that it exists; and that is the substitute for the body, and it is no longer dependent on the feeling using it for manifestation or expression.

This is the beginning of such Work for oneself, in which one recalls the experience of the feeling but not to be bound by it any longer, and set ... and setting in motion an entirely different kind of 'project,' as it were: And letting the emotion simply die out after having lived out its usefulness for yourself, you are in a good state of health, there has been because of such emotional state an increased desire for aliveness; and it is that alertness that remains with the joy of having experienced something unusual, that then, afterwards becomes helpful for the wish to Work on oneself.

The body then already knowing its own existence, what you now wish is to change the Sensing attention into the attention of an Impartiality regarding the body; and the same process takes place, but this time on the basis of Objectivity. You see, in the beginning the emotion does not take part in that. It is then simply that the mind and the body having already established a relationship, want to make that relationship more pure between the two of them; and in the beginning this kind of Work is nothing else then but an exchange between the body and the mind giving each other knowledge of each other, after some time it is possible to introduce your

feeling; because the feeling has then as it were ‘calmed down’ you increase the possibility of the application by breathing. If you wish after an enjoyable emotional state to breath as deeply as you can, you reestablish a relationship which has been a little lost; because to some extent you were ‘walking on clouds,’ but now when you breathe deeply you come back to Earth, and that will help you in a furtherance or the continuation of the effort for Work.

All right, Bill.

side 2      This all is, of course, on the assumption that the emotional state is of that kind of an experience; that you happen to think about Work and you feel that you somehow or other should pay for that state. It is as if one is grateful for having experienced certain things in an unconscious world, that what can change a person is to have gratitude. This gratitude gives one a chance to understand more ... more and more about the reasons of living; and particularly when that result has been that one is really more alive, it is only a step towards Awareness.

But, the wish must again be there for wanting to be grateful and to thank the Lord. You see, when one sings hallelujah and one dances because of this kind of an effort which when one makes at that time having in mind the Glory of God, there is an entirely different state in one; because it shifts the point of gravity towards God and not any longer on the identification with oneself, and then one is ready to use Work for that purpose with the thought and the recall of that what has happened; with the possibility of the exchange between mind and body already existing, all it needs now: The continuation of the realization that Glory must be given.

You must understand this in the light that at such a time it is gratitude which is expressed in the form of a prayer, and it is this prayer that creates the little ‘I’ to become Aware of oneself in the process of the dedication towards the Lord. I say this all in religious terms. Because if one talks about emotions, you can talk about it in two different ways. One of course is an expression of oneself by means of other forms, or whatever may be the art form that one wants to choose. It may be expressed even in the art form by the usage of the body as a dance, but much of that is really already a little soiled; because we are not so pure anymore in understanding the movement of a body solely for the glory of God, and whenever it is art in any kind of a pictorial form or anything that has to do with a technique, all of that detracts from the real wish expressed in a sigh of saying “Thank you” to the Lord.

“Here it is what I can give, take all of me,” *that* could be art in an Objective sense, but when it goes over into that kind of terminology, it has to be expressed more and more as a result

of the existence of one's inner life, and then it becomes religion. A religion, although you may have a little difficulty in disassociating it with all kind of other thoughts and feelings and morality, it is really a very good word. It is ... it ... the meaning is to serve God, to have a servant in relation to that what is higher, and the utilization of one's life for that purpose. That is the meaning of *religio*. In some words it still exists as *Gottesdienst* in German or *Godsdienst* in Dutch, it is that actually that wish to serve which becomes one's religion; and because of this wish to serve it is at the same time the guide for oneself to see what ought to be done with one's body and what ought to be done with one's life.

And the guidance that then is needed one of course prays for, but the result of that what I now wish to do as Work now engaging my body and my mind—and as I say giving it a little push because I have that wish and I hope for the continuation as long as I can make it—that then my body as a whole, my personality becomes the servant of the little 'I' .. and I give the little 'I' wide range to tell me the truth, because that is the only way by which I can serve. If anything is not truthful enough, my mind or my feeling will object; because they are used to argue about that what is not entirely one way or the other, and not knowing exactly what is the truth, it is only ... it is always, then, one or the other; and my mind is very able to argue about that and my feeling is very able to become hysterical, but when there is something else and there is this little 'I' and the body now is servant, the organs of the body take on a different ... take a different place in relation to that, and there is no further argument. Because they are in the presence of truth as given and as, let's call it 'manifested' by little 'I' as, sometimes I say, formulated and sometimes felt without formulation.

Although the formulation of the little 'I' is a kind of language which is much more a result of intuition, it is a definite knowledge but it is not a knowledge which is reached by means of an ordinary intellectual process. An Awareness, as you know, is just an Awareness, and there is no other word for it. And don't try to define it and don't try to analyze it; and just see what, at such a time when Work should follow an experience which was worthwhile for you, what then can be done with the little understanding of how one should Work, to see if actually you can reach a different kind of experience. The experience, which is different because it has gone the different direction, is an experience which is very similar to what I call the experience of my emotional state; that is, in manifestation it is almost the same, but in relationship towards that what I am it's completely different, and that what is really rejoicing is the Father in Heaven which is the little

‘I’ of my world. There is joy in little ‘I’ this time as an entity seeing a result; and a result which is amazing to it because it does not always expect results of that kind, it sees that a human being has a possibility for wanting to get out of the bondage, and then I say there is joy for the angels in Heaven.

What are my angel, they are my supporting cells. You see, they have a place. They maintain the universe of myself. They help to keep my organs in place. They allow the organs to function, but they don’t know that they are doing that because they are not sufficiently Conscious. The supporting cell is not a Conscious cell. There are many people who are ... who help to support the universe of the Earth; and they do not know it and it’s not necessary, but there is a possibility of rejoicing for such cells. The supporting cells of the body become like angels and sing glory and hallelujah in support of that what is taking place for a Man; who, then, realizing that the little ‘I’ is a guide for him, sees then that the body gradually is changing and is growing horns, and the supporting cells are the ones who help at that time by their singing and their joyfulness to express the celestial songs. That is their duty and that is all they can do; but their task is prescribed and the little ‘I’, hearing this music, is satisfied and sees that the creation as has taken place was right.

You understand what God did when He created the Earth and the universe: He looked at it and He judged it satisfactory. The result of these kind of experiences for one, is that one is in a state of ecstasy. It is not a state of joy; although the manifestation I say is very much like it, the direction is different. Because the ecstasy has only one direction: Towards God. It has no counterpart towards the devil. Enjoyment on Earth still has a negative quality—like being angry, let’s say, or suffering—ecstasy has no opposite. And that is why one wishes to be blessed by the bliss of the stating, for oneself, of the devotion *for* oneself to be joined by that what is Above; and realizing being carried on the song of the supporting cells carried upwards, I say only one direction because it won’t go back anymore after it has reached a certain state of freedom.

Whatever that is theoretically, I don’t want to talk about such things that are like Octaves and so forth. It doesn’t fit now. But you must know that in the life of a person who wishes to Work and continues to make attempts, there is a point and he will not return anymore to his original state. When it has been sufficiently imprinted in him, when it has been taken in by him in an intense way and has created for himself emotional states of love of God, there is a point in which he starts to learn the language of his emotions; and when he *then*, in hearing the songs of

Heavenly music will understand what it is that his life means as expressed by the little tasks of the supporting cells, and he calls them 'angelic' in their voice.

Such a state for a Man of course gives him for himself such joy, and at the same time he wants to do something with it. And as I say: "Don't." Just the joy can exist, but immediately one says "Thank Thee, my Lord," and one continues with one's ordinary life. The ups and downs, they straighten out. The result of Work is a line which goes vertically up and up, will not return after a certain point. The striving means to strive for that point so that there is no return needed. The striving is the central point of one's own world. Reaching Magnetic Center, there is no other way to go but out. In Magnetic Center there is no more opposite. The opposite is when I start on the surface; but by reaching the center of the sphere I lose the opposite; and because of that I become free from that dimension, and the only way for continuation is the 'Sol-La-Si.' 'Sol' is the song; 'La' is what I try to murmur together with what I hear; and 'Si', again and again is the Silence of the Lord listening to that what is taking place as a result of a sincere effort on the part of a human being who wants to become free.

You see what it all can mean. You must try to remember it when you suffer and when you experience poverty and when things are difficult; even then, praise the Lord for giving you the opportunity to create a little 'I', I say 'all for yourself.'

To Gurdjieff. [Toast]

And so, I wish you a good Sunday tomorrow.

Good night.

#### Sunday Lunch

Mr. Nyland: Let's get it over with.

We're okay, Bill?

Bill: Almost.

Mr. Nyland: I don't want to say much more or adding to what we talked about last evening, than only that I thought while we talked and tried to develop some ideas in relation to emotions and energy how to use such energy, that the whole explanation became very complicated and condensed, and maybe some of you got some confusion out of it instead of clarity. Many times these kind of questions, when one thing follows another logically I do not stop ... and continue because the thoughts all belong together, but I also realize that keeping on talking and

‘hammering away’ as it were, it is a little difficult to follow and you might have to listen to it again and again.

Because that’s the whole idea, really—also for me, particularly in this month: To concentrate as much as possible in a short space of time; and it probably will be more and more that kind of a desire that I have on my part, of trying to say as much as I can formulate in order to, almost I would say for myself to ‘get rid’ of it. It’s not that I want to get rid of it simply because I don’t want it, but it is something that helps when one starts to talk, that certain things then develop because one is intent in trying to say it as well as one can, and that leads to all kind of roads and you could go off on any kind of a tangent. And of course to refuse to do that, is rather difficult. If I did do it I would lose the thread too much, and as a result I am really forced to continue in a condensed way and then leave it to those who listen to see what they can attach to it.

Because after all, the different people who do listen to the same thing will not take that what is ... in that what is being said in the same way. It depends entirely on your own state, of how you can take anything in; and whatever may be your prejudice or your pre-arranged forms of thought in your own mind which at times definitely will prevent you from putting something new into it, sometimes your mind is already so filled that it will not allow for anything else to come in. For that reason, you have to look at it; even if there is a meeting and you sit there and you say, “Yes, it’s all right, but...” ... and then the next day and the next day come back to it if you can and see if you can then, perhaps while you have a chance of listening to it by yourself you can stop it and then you can let it penetrate and then go on. It’s very much like reading a book when the book is condensed, or like many times like in All and Everything when the sentences are long, it does require pondering.

And the pondering possibility for anything that is given is, really, inherent in that what one wants to give in as logical a form and a condensed form as one can. Many times it is as if there’s a photograph which is reduced to a minimum or microfilm: When you look at it you don’t see what it is, when you allow it to expand or when you use a magnifying glass, you can see things that you cannot see otherwise.

For your own life, it is very much like that. As you build up years of experience, you have to try every once in a while to telescope all the years you have had which led to the moment when you *now* exist, and that gradually the knowledge of yourself as you are is helped by

remembering what has been experienced as an experience which was perhaps meaningful; that that affected you in such a way that even now you can find the traces in yourself and in your activity and the way you think.

As one unrolls one's film at the end of the day, you roll up your film as you live into the future, you carry it with you as your past. Particularly when, as we say many times you 'stand' on it, it is really what has made you and what constantly keeps on making you day after day; if you live in such a way with your day and you realize that the future is built up of your past, then you will also learn how to live during a day: To only spend as much time and energy as you can, because the rest will be lost afterwards anyhow if it is superficial. And it is really this kind of condensation which is climaxed when one dies, and it is at that time that the totality of one's life has become a point and that whatever was the Octave of one's life has been reduced to a center point somewhere; not necessarily in the 'Fa'; where the point of the Octave will be at the end of one's life depends on the intensity of each note, and if the Octave is played as one whole combination of sound, that what is touched loudest or where the keys are stuck with a little bit more force, will produce the force where one is as a point living at that time, and the total value of one's life is really measured by that experience.

It gets closer and closer to that possibility, as I say, when one looks at the end of one's life, and the more you can prepare for yourself what you want to experience now, the easier it will be later on to have a clarity of view of the totality of your Being. The meaning for one's life is to make a Being which is, in its condensed form, simplicity itself; and the end always will have to be to leave that what is superficial and of no particular value behind you, and only carry that what is absolutely necessary. It is paradoxical to say that that what you wish to carry with you is 'all and everything,' but it only can be in a condensed form as the representation of your experience in your life. When that stands out for you as a clarity of an aim, then each day can be adjusted with having that aim in mind.

I don't want to philosophize too much about that, but if during the day you can come to yourself to sit for a moment in review, and every time remind yourself why you are here and the purpose; that you remember that at the end of the day you have to give an account to your own Conscience: How did you spend your time in the rain and how objectionable it was; how miserable sometimes you may have felt and for what purpose you continued to do it, and what the gain is for yourself at the end of the day with which you start tomorrow.



I hope you have a good afternoon. I hope you will derive a great deal of meaning out of the weather, that you don't rebel against God; because you can be quite sure He is not sending it to you and you cannot blame Him, it's only little Mother Nature that does that, and sometimes She doesn't know what She is doing.

I hope you can grow this afternoon, maybe more than one iota. To our own inner life I would like to drink. [Toast]

All right, Victor, we will play.

End of tape